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Editorial Reflections

In Review

New Burst Of Life

Wilmer A. Cooper

The Conference Lives

Charles F. Thomas

Christian Youth United

Ivan M. Gould

North Carolina Observance

William Edgerton

Live Sessions At Des Moines

The Sunday School Convention

Earlham Enters New Century

Lindley H. Clark

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For September 14—Cultivating Good Will

Proverbs 3:30-31; 15:1; 15:18; 22:24; 25; 18:21, 22; 26:20, 21; Matthew 5:9; James 3:17

FORCES OF RECONCILIATION

Many may remember the song sung in the Sunday Schools of our childhood, the chorus of which ends, "O be ye reconciled to God." The Christian should be a reconciling force—he who has been reconciled to God should be helping to do away with prejudice, hatred, nationalism—all that gives rise to contention, fighting, and wars.

One woman, who was an inspiration to me in earlier years, and who had a spirit that never gave up, always said, regardless of any situation that might occur, that there was no circumstance which God could not use as a developing experience and as a stepping stone. Nothing that anyone could do ever wore out her patience, or belief that God could bring good out of evil. It is a spirit that is sorely missed in the world, where suspicion, misunderstanding, and propaganda are more likely to be met than the spirit of forgiveness.

Christians are called upon to become peacemakers in whatever way may be open. The world is very much in need of healing and perhaps the Christian can do more by his spirit than by anything he may say or do. We may sometimes feel that if it were not for certain circumstances or certain persons we should be able to live an overcoming life—if we could just get certain things out of the way—but it is quite likely that those are the things needed for our development. All things can be made to work together for good.

In their extremity doubtless God manifests himself to individuals who may know little of formal religion. God is at work in the world, and we may add to the spirit of reconciliation by intercessory prayer. We are told in Romans that "he that searcheth the hearts knoweth what is the mind of the spirit because he maketh intercession for the saints according to the will of God." It is not always necessary for us to know what we should pray for; it is necessary, however, that we be in a *spirit* of prayer.

Probably the thing we feel in our individual lives operates in the larger sphere—the feeling that we must first wage a war and eliminate certain evil systems in the world and then we shall be able to build a world safe for democracy, while actually we lose the way of life for which we fight in the process, and the means we use becomes the end. Some phases of this are exemplified in the experience of General MacArthur in Japan where, instead of instituting military rule and force, he cooperated with the Japanese in the building up of what was left of their shattered economy. We can never eliminate all the evil in our individual or national life; we must begin where we are, using what means there is at hand to increase good will and cooperation and, if in the end there is seeming failure, there is undoubtedly more added to the sum total of good than there could have been in destructive combat.

Questions:

1. In what ways do the processes of appeasement and reconciliation differ?
2. If a Christian is called upon to "stand his ground," how would this attitude be related to a spirit of reconciliation?

MILDRED D. DILKS

For September 21—The Essence of Goodness

Proverbs 4:23; 6:16-19; 9:10; 14:34; 15:1; 16:18; 21:3; 22:1; 27:1; 28:1; 29:18; James 4:17

"THERE IS NONE GOOD BUT GOD"

Many years ago I recall reading an article entitled, "What Fills You?" In the article attention was called to the fact that the things with which we fill our minds and hearts eventually determine the quality of our lives. It is no wonder that in the ancient book of wisdom is found the admonishment "to keep thy heart with all diligence for out of it are the issues of life." The things we do may all be good and legitimate but if they crowd out the best, if we do not take time to feed the soul, that side of our lives will not develop. If our first interest is secular, if we reach for the newspaper in the morning before we take time for quiet meditation—all of those things determine what we become.

Micah stated that God's requirements are simple—"to do justly, to love kindness, and to walk humbly with God." Perhaps humility is one of the most difficult lessons for most of us to learn. Probably no one wishes to be arrogant, but there is the need for feeling one is right, that we must defend our way of life, and the more doubtful we become about it, the more aggressive we are apt to be. How, then, can we find this needed assurance in our lives?

If one would learn the secret of life, he must find the light of Christ within, from which goodness stems—or the essence of goodness. As we look around us, we see those who seem to be naturally good, kind persons, and yet who seem to have no central purpose in their lives and who, in later years, often find life meaningless. There are others, here and there, who have reached a deeper level, whose goodness seems to flow from a source outside themselves—to whom life seems to open up.

When Jesus said, "Why callest thou me good? . . . There is none good but God," we know that he must have meant that only the goodness which results from a life fused with God will stand the test of time and eternity, for surely Jesus would not say there was no goodness in the world, and surely he knew its meaning.

How, then, can we find this goodness of God, this unerring principle that cleaves through the maddening maze of things? In his epistle to the Romans Paul said, "For I delight in the law of God after the inward man; but I see another law in my members warring against the law of my mind . . . O wretched man that I am! who shall deliver me from the body of this death." He then tells us that it is the law of the Spirit that set him free, that "to be carnally minded is death but to be spiritually minded is life and peace." Later in writing to the Philippians he was able to say, "I count not myself to have apprehended, but this one thing I do . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." The essence of goodness, then, is found in the life of the Spirit—God working in our lives.

Questions:

1. What are the steps by which one comes into this relationship?
2. What is God's responsibility; and what is ours?
3. How does this affect a belief in fatalism; in predestination?

MILDRED D. DILKS

No generation of Friends will have a harder time than ours to keep its roots deep down in the unchanging life of God because the invitation to a life of ease is constantly before us. Many once-promising leaders among young Friends, who have become successful in the eyes of the world, look, not without pangs of regret, back upon the Christian vocation which they have surrendered in the daily struggle. Let us therefore keep before us the mark of our calling!

CLARENCE E. PICKETT

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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EDITORIAL REFLECTIONS

Earlham Enters a Second Century

THE streams of Quaker migrations in America were chiefly from the Northeast to the Southeast to the Mid-west during the era of American expansion. New England Yearly Meeting has been established two hundred and eighty-six years. From that general area many Friends migrated to North Carolina where the Yearly Meeting was set up two hundred and fifty years ago.

It was North Carolina which poured the stream of Quakers into the great Mississippi basin and thence to the Pacific coast. Friends Meetings, schools and colleges dotted the wilderness in the spiritual and physical conquest of a continent. This seems not to have defeated the Quakers of the "Old North State." They now have a vigor and strength second to no other Yearly Meeting of the Five Years Meeting as they observe the end of two and a half centuries.

Indiana became the center of Quaker life in the Mid-west and still retains the record of more resident Quakers than any other place on earth. In the center of the two Yearly Meetings in Indiana is Earlham College, a monument to the ideals of Friends who established it as a boarding school in 1847. A distinguished line of Quaker worthies have fostered it.

Now the College observes the turn into its second century. Named for the Gurney home in England, from which Five Years Meeting Friends have received a great spiritual legacy, the College has sought to keep a historical continuity with the springs of life which flowed from England to the Quaker colonies in America.

Friends from everywhere will feel gratified over the assurance with which Earlham College now starts her new century.

Friends Meet on World Level

THE Friends World Committee for Consultation is convening at Earlham College for ten days, September 5-15. There will be a wide representation as Friends come from Europe and Asia, trying to discern the meaning of Quaker life and responsibility on the world scale. It is not a conference, but a committee meeting—of dimensions.

The committee was formed "for consultation" exactly ten years ago in the conference at Swarthmore. Since then the war cut off all possibility of a meeting. Certain activities have been carried on in different areas, but no united effort has been possible until very recently.

The meeting of this committee is an important stage in the awakening of Friends from their self-sufficient provincialism as Yearly Meetings and national groups. That which we urge upon nations must be practiced by Friends. Our thinking should move toward world terms and toward the world Society of Friends, while knowing that the local Meeting must be "the vital cell."

THE AMERICAN FRIEND will carry addresses, pictures, and reports in the issue for October 2. Additional copies that may be desired should be ordered at once.

Preaching for Prizes

IT is not uncommon or improper that manuscripts, of various kinds, should be submitted in contests where awards are made, but the plan of Spiritual Mobilization, Inc., to offer five thousand dollars in awards for the best sermons, leaves us chilled. Although the sermons are to be judged in manuscript form and not in delivery by the ministers, the spirit of contest will necessarily back up and into the pulpits where the sermons are given.

Not awards, but spiritual renewal is the source of better preaching. Not prizes, but the love of God and of people must be the motivation for an effective ministry. The word "mobilize" suggests mass action, size and movement. It also reveals the mentality of secularism, and the tendency to resort to the usual standards of promotion, even in the spiritual life of the church. It is of one piece with the nomenclature of the "commando" evangelistic campaigns in England. There is always a tendency toward over-accommodation to competitive business, and to war mentality in the spiritual work of the church.

Preaching for commitment can be understood, but for prizes . . .? No!

Working with Fractions

ACCORDING to a story from the American Friends Service Committee a teacher was initiating her class into the mysteries of short division. She explained what happened when the number did not divide evenly and left a fraction. One small boy beamed, "Why, that means we can do just anything now!" That is the human problem in a sentence. Our answers

seldom come out even. If we can learn to expect fractions—an unresolved remainder—at the end of our efforts we can take heart. It is possible, in time, to reduce fractions.

Another small boy gives a new turn to our homily. When asked to give one-fifth of two-sevenths, he replied, "I don't know how much it is, but it isn't enough to worry about." While we are working on the unresolved remainders to our problems we must not live in a dither over our fractions. It is better to live with *minor fractions* than never to attempt our *major problems.*

"Thine . . . forever. Amen"

HOW great the problems of a moment loom! How formidable the issues of a decade! Viewing them from the span of one generation they may promise nothing but defeat. Yet, how strangely, quietly and firmly the years may shape the answers. The real issues of life belong not to a year or even to a century, but to the ages.

When we face the problems lying so closely around us, then sense the untroubled Presence, prayer becomes an engagement of eternity with our days. We are able to see that many of our problems carry a false face. They are created by our anxious minds. In the climate of eternal reality they disappear. Yet there are other problems of real significance. They, too, must be seen in the perspective of time.

All prayers, as the Lord's Prayer, may well end in the spirit of assurance, "Thine is the kingdom, and the power, and the glory forever." To say "Amen" should mean more than to give a prayer a dignified ending. It means, "so may it be." It implies, "I accept the responsibility of making my life an answer to my prayer." It is the signature of the one who prays.

E. T. E.

Earlham Faces Second Century

By Lindley H. Clark

AS it begins its 101st year of service to youth, Earlham College will pause a moment this month to mark the end of its first century. A five-day program, opening September 19, will emphasize the correlation of science and religion, both of which have played an important part in the development of Earlham.

THE OBSERVANCE

The centennial program will open Friday afternoon at 1:30 C.D.T., at First Friends Church when President Thomas E. Jones presents the annual report on the College to the Indiana Yearly Meeting of Friends. This will be followed by his address on the subject, "Quakerism's Contribution to Education." D. Elton Trueblood, Professor of Philosophy at Earlham, will give the evening address. On the campus at 8:15 p.m., Wendell M. Stanley, Nobel Prize winner and Earlham graduate, will present an illustrated lecture on "Studies on Purified Influenza Virus" before an invitational assemblage of doctors and scientists in Carpenter Hall.

Opening at 10:00 a.m. in Trueblood Fieldhouse, the Saturday session includes addresses by Charles F. Kettering, research consultant for General Motors Corporation; Wendell M. Stanley; and Walter R. Miles, Earlham '08 and Professor of Psychology, Yale University School of Medicine. An alumni luncheon and meeting will open at 1:00 p.m.

At 3:00 p.m., Sunday, in the fieldhouse, Frank Woods, Vicar of Huddersfield, England, a great-great-grandson of Elizabeth Fry, will speak on "Earlham in England." President Jones will follow with the subject "Earlham in America."

A religious conference Monday will include addresses by Rufus M. Jones; Frank Woods, the Vicar of Huddersfield, England; and Robert M. Hutchins, Chancellor of the University of Chicago. An invitational dinner for leaders in business and industry will be held at 6:30 p.m. that evening at the Leland Hotel. Walter D. Fuller, President of Curtis Publishing Company, will speak.

A historical pageant, bringing out the part that Friends and Earlham have played in the history of the Whitewater Valley, will be presented three times as a feature of the Centennial. The first performance will be given at 8:30 p.m., Saturday, September 20, with second and third performances on Monday and Tuesday nights. A stage will be constructed on Comstock Field, and a cast of four hundred Richmond and Wayne County residents will take part in the pageant. All centennial times given are *Central Daylight Time.*

IN RETROSPECT

It is appropriate that the concluding sessions of the 127th Indiana Yearly Meeting of Friends are being held in conjunction with the Centennial, since that body was responsible for the founding, in 1847, of the boarding school that became Earlham College.

Among the pioneer Friends who made up this group were many who felt the need for educational opportunities for their children. In the early decades of the nineteenth century, the country schools of the Middle West were, as a rule, sadly lacking in efficiency. This circumstance, together with a desire to furnish their children "a guarded education" in harmony with the principles of the Society of Friends, and particularly to avoid the fostering of the military spirit which was a survival of the War of 1812, led to the establishment in about 1830 of schools under their own management.

These "Monthly Meeting Schools" were organized in the more populous centers, thus making it difficult for children in isolated communities to secure an education. To solve this problem, the Whitewater Monthly Meeting discussed, in 1832, the possibility of a boarding school. In due course, the problem was placed before the Yearly Meeting, the proposal approved, and the first Earlham building fund started.

It was to require fifteen years before these plans became reality and the Friends Boarding School at Richmond opened its doors. The project had been encouraged and aided to some extent by Friends in England, prominent among whom were members of the large Gurney family, which included Joseph John Gurney and Elizabeth Gurney Fry. When, in 1859, the school became a full-fledged college, Professor Zaccheus Test suggested that it be named Earlham College, for Earlham Hall, the home of the Gurneys in England.

DEVELOPING ORGANIZATION

Earlham had no "president" until 1866, when the office of superintendent was divided into that of president and treasurer. Barnabas C. Hobbs, a former

superintendent, became president and served for one year. He was followed by Joseph Moore, formerly Professor of Natural Sciences. After fifteen years as president, he retired because of ill health, returning five years later as Professor of Natural Sciences and Curator of the Museum. A fourth of this museum was destroyed when Lindley Hall burned in 1924, but the Joseph Moore Museum, as re-established, will occupy the central hall of the new science building to be built on the campus.

This science hall will be named for David Worth Dennis, Professor of Chemistry at Earlham for thirty-two years. They were among the organizers of the Indiana Academy of Science.

Since 1881, the College has been under the joint control of Indiana and Western Yearly Meetings of Friends. A board of trustees of twenty-five, twelve from each Yearly Meeting, and the president of the college as an ex-officio member, was appointed in that year. Barnabas C. Hobbs was the first chairman of the board.

Student enrollment in 1866, reached a peak of two hundred and fifty-four, and Earlham Hall was reported to be crowded from basement to attic. In 1887, Parry Hall for Chemistry and home economics, and Lindley Hall for offices, auditorium, and class rooms were erected.

In 1895, Elbert Russell joined the Department of Biblical Literature, where he was to remain for twenty years. He will be in Richmond for Indiana Yearly Meeting this month, when he will present a lecture on some basic phase of Quakerism.

A sorely felt need for more dormitory space was filled in 1907, with the construction of Edwin S. Bundy Dormitory. Earlham Hall then became simply a women's residence hall, though it still housed the dining room, utilized by the entire student body. When Lindley Hall was lost by fire in 1924, a temporary frame building met the emergency until Carpenter Hall was ready in 1927.

Joseph John Mills served as president for nineteen years, and was succeeded by Robert L. Kelly (1903-17), David Morton Edwards (1917-29), William Cullen Dennis (1929-46), with Thomas E. Jones now in that responsible office.

Looking Ahead

The College has undergone a trying period through the First World War, the depression, and the Second World War. Reduced income from endowment and from students has called for miracles of management and lower salaries, which have only now, with the post-war influx of students, reached satisfactory levels. Now, at Earlham, in both faculty and student groups, returned veterans and CPS men are working together toward a better college.

A survey of Earlham graduates has shown that most enter educational work. Next comes home making, then business, religion, farming, medicine, law, journalism, library work, scientific research, governmental work, and social service.

Earlham, one hundred years young, is beginning its second century of sending out into the world a stream of educated young people, educated, though they be Presbyterian or Baptist or Catholic, in the Quaker Way.

A New Burst of Life

By Wilmer A. Cooper

Wilmer A. Cooper, now serving as secretary for the summer to the Peace Board of the Five Years Meeting, served also as a member of the Planning and Steering Committees for the Conference.

THE recent American Young Friends Conference held at Richmond may prove to be not only the most significant occasion among Friends for this generation but it may well be one of the great turning points in the history of American Quakerism.

Toward Commitment

Although the conference provided an opportunity for Young Friends from many localities and from varying Quaker backgrounds to come together and to get acquainted on a common basis, and although the conference sessions challenged Young Friends at many points, such as the need for a real pacifist witness on the part of Friends today and the importance of building strong family and community life with a live Friends Meeting at the center, nevertheless something of even greater meaning than these and other important developments happened at the Richmond Conference. The really important result of this meeting of Young Friends was an awakening of the spiritual life of a very significant number of Young Friends—a number sufficient perhaps to make live again the dead bones of the Society of Friends, and a number sufficient in strength to create a movement within Quakerdom capable of instilling in this small segment of Christendom a life so vibrant that its impact will be felt far beyond its own boundaries.

Across America today, Friends, especially young Friends, are no longer divided into various branches of Quakerism, except in name, so much as they are divided into those who hold a religious life to be essentially an intellectual commitment and those who hold it to be essentially an emotional commitment. The truth is that the life of the human spirit is composed of both, and both are dependent upon one another in fulfilling the life of God in human history. Extremes in either direction are dangerous and are to be avoided. The Young Friends Conference was an occasion of balance between these two tendencies. There was a spiritual awakening which led some young Friends to a rededication of their lives and others to a redirection of the whole course of their life commitments. It was an awakening well tempered with a combined commitment of mind, will, and emotion.

To say that the conference was a time of heart searching and a redirection of life aims is not enough. The presence and power of God broke forth in such a way as young Friends have not witnessed or experienced in this generation. Some young Friends expressed themselves as having from time to time experienced the power of God breaking into their personal lives but they testified to the fact that this was the first time they had felt the corporate life of a large group so moved and shaken by the hand of the Lord.

Answering, "Are We Ready?"

The significance of the Young Friends Conference therefore, was not the coming together of four hundred and fifty or more Young Friends for a conference, but this occasion in all probability marks the beginnings of a Quaker movement which is prepared, at least in part, to give a positive answer to Rufus Jones' searching question, "Are We Ready?" Those who are serious in their intentions at this point know full well that a movement such as this does not happen in one short conference at Richmond.

A few young Friends have been struggling in their own lives with the beginnings of this movement for a number of years. These same young Friends also know that a mere spiritual awakening and dedication of intentions at Richmond will soon evaporate unless these inward yearnings are to take on form in terms of a vital movement and take on content in terms of a living fellowship of committed persons. It is also known that the real power and strength of such a fellowship will only develop in proportion to the application of personal and group disciplines to the daily life of the in-

dividual and to the collective life of the fellowship.

It may therefore be said, as has already been uttered by a few prominent Friends, that the basic imperatives for such a movement are: (1) an unreserved commitment of one's life to the will of God as determined by one's integrity in following the inward leadings of the Spirit; (2) an application of well-defined personal and group disciplines which, among other things, includes a life committed to hard work; (3) a fellowship of committed persons, kept alive by intercommunication and intervisitation.

In launching such a movement as this within the existing framework of the Society of Friends there are many pitfalls to be encountered. One that is very real is the emergence of personalities. Friends, like other folk, are very guilty of worshiping personalities. This must be considered a heresy in such a movement as is now proposed. In a sense we are now facing some of the same personality dangers which gripped Friends at the time of the Great Separation. Our search for loyalty must push beyond that of individual Quaker leaders to a point of reference which is wholly Christ-centered. Nothing short of this will possess durability and power sufficient to make this movement of lasting significance.

Beyond the Conference

The Richmond Young Friends Conference possesses within itself little meaning except as it may have served to kindle a new flame of life and power in the Society of Friends, which, as it now exists, is fast becoming a valley of dry bones, along with the rest of our culture. It is the responsibility of each Friend who is seriously intentioned to search carefully and prayerfully in the coming weeks and months to see wherein he may lend his support to a movement which may well make our dry bones live again, even as Ezekiel prophesied for the dry bones of Israel.

If this new movement which had its beginnings at the Young Friends Conference, fails, it will not be because the underlying principles and potentialities of the movement are not valid; rather it will fail because those of us who must serve as its bearers have not been faithful to the call which has come to us as Young Friends. We need not expect a movement such as this, miraculously and suddenly to appear but it will only come into being through the dedicated lives of a sizable group of Young Friends who possess a seriousness of purpose, a sensitiveness of spirit, and a capacity to comprehend and respond to the will of God for our times.

Christian Young People United

By Ivan M. Gould

Ivan M. Gould, Executive Secretary of the Pennsylvania Council of Churches, was formerly the director of young people's work in the International Council of Religious Education. He addressed the Young Friends Conference at Richmond.

THAT organized religion is one of the most divisive factors in modern community life, is the deliberate opinion of many observers of American communities. Politics, they say, may divide along party lines but government supersedes party lines so that law and order may prevail. Class distinctions in our economic life may divide the community, but the supremacy of the middle class in America supersedes the division.

Organized religion, on the other hand, divides the community into Methodist, Presbyterian, Friends, Baptist, and a host of other groups. Not only is community life divided this way but frequently there is also rivalry between groups.

Inter-Church Cooperation

It is rather useless to emphasize the divisions within our Protestant family when they are so apparent, and when they become easy targets for criticism. It is of greater importance for the members of our churches and religious groups to understand that there is far more cooperation going on within Protestantism than most people realize. Within a very short period of time, several denominations have found ways to unite organically. The Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant Churches united to form the Methodist Church. Only a year ago the Evangelical Church and the United Brethren Church united to form the Evangelical-United Brethren Church. Even now, there is being contemplated further organic mergers of denominations.

The movement for merging denominations is only half of the picture. The other half is that within a very few years the cooperative movement in Protestantism has increased by leaps and bounds. It is showing itself in the formation of community councils, state councils, and national councils. In 1934, young people from denominations came together to form the United Christian Youth Movement which, from that time to the present, has been the covering title for interdenominational youth work in the United States and Canada. In community after community across America, the barriers which divided churches and congregations have been removed because of the efforts of interdenominational councils.

Christian Youth Cooperation

The United Christian Youth Movement is not an organization in the sense that it has direct membership or tries to take the place of denominational programs for young people. Instead, it is the movement of Christian young people within the denominations, working through their own organization, but working toward common goals and ideals. Young people from many denominations, working in Quaker work camps, are part of the United Christian Youth Movement even though they may not spell the term with capital letters or indicate that it is part of the cooperative movement of Protestantism in America.

The movement of Christian young people among Friends, as well as among members of other denominations, has contributed at least four ideas to Christian young people.

In Church Fellowship

(1) The movement of Christian youth has given young people a sense of belonging with other young people within the Christian family.

A report about British students in the *Christian Century* some time ago states that "the majority feel that events are out of hand. They feel that our generation is in the grip of gigantic forces whose nature no man can control. The future of society is being shaped by influences impersonal and daemonic so that intelligent decision is impossible or meaningless, for it can have no constructive effect. This sense of over-mastering fate is completely shattering to personal and group initiative. Young people tend more and more to concentrate on their own personal future, on that narrow range of choices which are within their own personal control. They take exams, they fall in love, they marry, they try for a temporary place of security like a man on a sinking ship, who shuts himself in a six by six cabin in order to hold to the illusion of safety for just five minutes more."

To some young people the future means another war and all the insecurity that that involves. To others it means an economic revolution which again makes the future almost a gambling matter. If young people of the churches and of the Meetings are to overcome this lack of security and hope for the future, a movement which makes them aware of each other will

e very beneficial. That would mean at "in unity there is strength," and young Friends can join hands with oung people of the churches there is very reason to believe that their inuence will be felt in community after ommunity in America.

In Action

(2) The movement of Christian oung people in America has placed ie emphasis on youth "action." This ot only is underlying the U. C. Y. M. ut also much of the action of the merican Friends Service Committee. In 1934, when the United Christian outh Movement was formed, young eople at Lake Geneva, Wisconsin, om all of the denominations pledged iemselves to a statement of Christian onvictions. In closing that statement iey said, "For us there is no alterna-ve. We give ourselves and invite oth-rs to join us—Christian Youth Build-ng A New World." The theme of the rogram in the early days was "Chris-an Youth Building A New World," nd in many communities this became ie rallying theme for young people of iany denominations.

In order to carry out the program of he movement, young people from hurches and Meetings have met in outh councils. If there is not a youth ouncil where you are living, then you hould help form one. It can be done by ringing together the adult and youth epresentatives of the various churches nd religious bodies in the community. Before this group should be placed the eeds of the community, and then a rogram adopted which will put into ractice much that has been discussed.

For instance, in Philadelphia, a group f young people decided to come to-ether on an interracial basis. It was heir firm, religious conviction that the iscrimination which takes place in the ity called "Brotherly Love" was bas-cally unchristian. With good leader-hip, a Fellowship House was estab-ished and during this past year the wo directors of this House were given he Bok Award, which is the highest hat can be given by the citizens of Philadelphia.

In another city, the young people, vorking through a Christian Youth Council, found an under-privileged rea where the children had no better lace in which to play than in the treets. The Christian Youth Council leared off an area which had been sed for a dump and, by securing do-ations for equipment from the citi-ens of the community, there erected a layground for the neighborhood. Older oung people and their adult leaders ame to supervise the playground and t became an important contribution in the lives of those who had been denied the privileges of childhood.

In World Conference

(3) The movement of Christian youth has given young people a realization that a deepened Christian faith must be held by those who would make a Christian world. In July of this year there was a conference of Christian youth from around the world meeting in Oslo, Norway. This conference was called at a time when there were great differences and cleavages in the world. Political power has brought such pressure upon the peoples of the world that it is a great achievement for any international group to meet today in harmony and love.

The young people planning for the Oslo, Norway, Conference requested that members of youth groups in all churches join in a fellowship of prayer for the success of the Conference. Now that the Conference is over, the fellowship of prayer should continue. Christian youth and their leaders, either in silent meditation or in audible prayer, should remember the ecumenical movement of youth. Conferences at Oslo, Amsterdam, Madras, Oxford, or Edinboro last but a few days. Their influence, however, may change the trend of the Christian movement around the world. Young Friends should join with those of other churches in undergirding this movement for Christ.

In World Fellowship

(4) The movement of Christian young people has given Christian youth a sense of belonging to a world fellowship. Coming recently from Europe, Dr. Samuel M. Cavert said, "Not in twenty-five years of theological discussion could we have achieved what we have toward ecumenicity by means of the demonstration of fellowship incorporated in the relief and reconstruction program. Ecumenicity has become alive in terms of shoes, clothing, barracks, church buildings, and so forth."

It is well known that Friends have taken the leadership in this program of relief and reconstruction. More than just relief, however, should be emphasized. It is important to share what we possess with people in need, regardless of their religious convictions, but it can also be important for us to realize that Christians in other lands and with other views of religion than our own are also sharing. Together we become "the Body of Christ," about which we read in the New Testament. Together we prove that in Christ there is no East or West, in Him no North or South.

THE TENTH CONFERENCE OF EUROPEAN FRIENDS

A Message

Our fellowship in Christ has remained unbroken through the long years of inevitable separation since our ninth conference in Geneva in 1939. Nevertheless this opportunity of meeting one another again face to face, as representatives of nearly all the groups of Friends in Europe, has meant much to us. We have come into a deep experience together, especially in our times of worship—an experience that we long to share with you. So we address to you, and to others who could not join us, these affectionate greetings.

In our talks in this beautiful place, we have spoken much, and from personal experience, of the fearful ravages of war everywhere. Victors, vanquished and non-belligerents, all have suffered immeasurable loss and grave moral damage; and military occupation in particular has inflicted a deep hurt on our peoples. In their bitter extremity many have lost sight of God and have ceased to believe in the possibility of kindliness and good will. They have come even to suspect the motives of those who try to do good. The world is dark with hatred, fear and despair.

The younger Friends who, on our behalf also, have carried relief and comfort to the homeless and the starving, have warned us that the spiritual need of the world is greater even than the physical. Their call to further and more fundamental service is one that we must answer. Just because of the darkness, we feel that we live in a great and wonderful time of new opportunity. It is now that Friends are called upon to appeal to that of God in every man, seeking out the seekers, offering a new faith to those who have lost theirs and helping to build up again hope and trust and love.

Our own hearts have been hardened and our characters warped through these years of violence and dishonesty and panic selfishness. But to some of us it has been given to find through suffering a new sense of fellowship and new opportunity for serving our fellows; and we believe that all of us are being reached again by the mercy and love of God, and made increasingly sensitive to the needs of others and more capable of that infinite caring for people which is a mark of the Christian. In face of the world's great need, we have asked one another, "What canst thou say?" It may be that we shall be given a prophetic word to speak, a gospel to preach, a message of healing and life-giving power, a word that shall pass all frontiers and separations and enmities and speak to man's condition.

REGNAR HALFDAN-NIELSEN,
Chairman

North Carolina Yearly Meeting

Two and a Half Centuries

By William Edgerton

NORTH Carolina Yearly Meeting held its 250th annual session this year, August 5-10, in deep consciousness of its spiritual heritage.

Historical Emphasis

The opening session, attended by the largest crowd in many years, began with the reading of a special message of greetings from Rufus M. Jones, whose health prevented him from being present for the occasion in person. Rufus Jones recalled the beginnings of Quakerism in North Carolina, which grew out of the visit of Fox and Edmundson in 1672, and he went on to remind North Carolina Friends that this is not only a memorable year in the history of their Yearly Meeting, but it is also the 300th anniversary of George Fox's great discovery of the principle of the inner light, which forms the very foundation stone of Quakerism.

A series of evening historical addresses told the story of the Society of Friends in North Carolina from that first visit of Fox and Edmundson and from the establishment of the Yearly Meeting in 1698 down to the present time. Those participating in the series included Dorothy Lloyd Gilbert, Associate Professor of English at Guilford College; Samuel L. Haworth, Professor Emeritus of Religion at Guilford; Robert H. Frazier, Greensboro attorney; and B. Russell Branson, minister of New Garden Friends Meeting, on the Guilford College campus, where North Carolina Yearly Meeting holds its annual sessions.

Historical Review

Samuel Haworth, who retired four years ago as presiding clerk of North Carolina Yearly Meeting, resumed the duties of clerk at this session in the absence of Algie I. Newlin, who, with his family, is in Switzerland representing British and American Friends at the Quaker Center in Geneva.

Elbert Russell, whose years of devoted service in North Carolina have enriched the Yearly Meeting, Guilford College, and the spiritual life of the state, brought further spiritual enrichment to the Yearly Meeting in his series of four devotional talks that followed the morning sessions. The first talk emphasized the superiority of developing the right inner desires as a means of achieving Christian conduct rather than depending on external prohibitions. In the second of the series, he told Friends that the various rituals of religion are not necessarily bound up with spiritual realities, and that the sign of true conversion is living a Christlike life of love for one's fellow men. In his third talk he declared that Jesus does not want us to expect God to perform miracles to save us from our defiance of his moral and physical laws. He concluded the series by contrasting the passionate faith of the early Christian church with the timidity and fear of non-conformity that have characterized much of Christendom since, and he challenged Friends to regain the joyous, confident, daring spirit of primitive Christianity.

Present Advance

Throughout the week-long gathering there were encouraging evidences of growing vigor and activity in the organizations of younger Friends. Eighty-five children were present at the daily sessions of the Junior Yearly Meeting, held under the direction of Alice Hazard White and a group of assistants. The Young Friends held separate afternoon sessions and brought inspiring reports to one of the regular Yearly Meeting sessions about the All-American Young Friends Conference held at Earlham College in July.

Isaac Harris, a native North Carolinian who has recently been serving as minister of Amboy Meeting in Indiana, was welcomed back to North Carolina Yearly Meeting as its executive secretary. The Yearly Meeting paid tribute to Fredric E. Carter, the retiring executive secretary, for his services of the past four years. A concern arose within the Yearly Meeting as to the need of a house for the executive secretary, and the Yearly Meeting agreed to proceed at once with the building of a house in the Guilford College community, placing the responsibility for raising the necessary funds in the hands of the Yearly Meeting Finance Committee.

From Friends Abroad

One of the events of the week that brought Friends closest in spirit to suffering humanity overseas was a "meal with the hungry of the world," sponsored by the women's Bible class of New Garden Meeting. The meal was planned to correspond as nearly as possible in kind and in calory content to a typical meal in the hunger areas of Central Europe, with a sample of one of the food supplements now being distributed by the American Friends Service Committee. All the food was contributed by the Bible class, and all the proceeds from the sale of tickets for the meal were sent on to the American Friends Service Committee for overseas relief.

Messages from Friends' groups in other countries, and a summary of the epistles from the other American Yearly Meetings, reminded North Carolina Friends of the spiritual ties that bind together the world-wide fellowship of Friends. A forthright special message from the Netherlands Yearly Meeting, which arrived by air mail on the very morning of the opening session, told of the Dutch Friends' protest against their nation's colonial policy in Indonesia; and North Carolina Friends were impressed by the example of the Dutch Friends, speaking forth about national policy on the basis of Christian principles in the fine tradition of Seventeenth-Century Quakerism.

Three Friends from abroad shared in the week's sessions. They were George H. Gorman, Secretary of the British Young Friends, who had come over for the Young Friends Conference at Earlham; Sidney Lucas, likewise of England, who had attended the Young Friends Conference; and Greta Stendahl, former clerk of the Swedish Yearly Meeting, who is now in America for the forthcoming meeting of the Friends World Committee at Earlham College.

At one of the evening sessions, George Gorman brought North Carolina Friends an illuminating account of British Quakers during and since the war. Speaking about the present economic policies of the British Labor Government, George Gorman said that Friends in England are concerned about the problems of the individual in a planned economy; they do not think democratic socialism will lead automatically to the Kingdom of God, but they are largely supporting the Labor Government because they do believe its policies will lead to a more Christian social order. He reported that great numbers of new members had been attracted to the Society of Friends in Britain during recent years, largely as a result of the Society's steadfast adherence to the Quaker peace testimony. *About eighty per cent of British Friends held to the Quaker testimony against all participation in war,* he said. He also commented on the growing interest among British Friends in Bible study.

From the Departments

Again this year, the morning business sessions of Yearly Meeting were pre-

ceded by meetings of four discussion groups, which included one on the history of the Quarterly Meetings, led by Samuel R. Levering; another on missions, led by Pansy D. Shore; a third on Christian education, led by Cecil E. Haworth; and a fourth on the spiritual life of the local Meetings, led by Orval Dillon.

Wilmer Cooper, Secretary of the Peace Board of the Five Years Meeting, outlined the fourfold program for helping to build a peaceful world which the Peace Board proposes to Friends. It includes building the love of God in the hearts of men; binding up the wounds of war, physically and spiritually, through support of the relief and reconstruction programs carried on by the American Friends Service Committee; helping to build Christian principles in the nation's domestic and foreign policies; and working to transform the United Nations from a collective security league, enforcing its decisions on nations by war, into a federal world government under law, with powers adequate to prevent war and to enforce law upon individuals.

TO FRIENDS EVERYWHERE

In its annual epistle to Friends everywhere, the Yearly Meeting summed up the spirit of the week's sessions and concluded by saying: "We, in North Carolina, are aware of our unmerited good fortune in having been spared the suffering and destruction that the recent war has brought upon many of you. We are likewise conscious of our share of responsibility, in what we have done and what we have left undone, for all the physical and spiritual devastation that these years of conflict have visited upon mankind. The war has laid bare our weakness as Christians and has revealed with painful clarity our shortcomings as spiritual descendants of those impassioned, devoted apostles who founded the Society of Friends. In this fateful time of decision in the history of mankind, we reaffirm our faith in the message of unbounded peace and unbounded brotherhood that is ours as Quakers and followers of Jesus Christ, and we humbly and earnestly pray for the guidance and strength to live up to the responsibilities and opportunities that are ours as a Society of Friends."

International Sunday School Convention

Friends Attend and Confer

Charles F. Thomas, Vesta Stanfield, and John C. Harvey were among the one hundred Friends attending the International Sunday School Convention at Des Moines. They contributed this report.

FROM every state of the Union, from the seven Canadian provinces, from the possessions of the United States and from five other countries, over four thousand Sunday School workers came to Des Moines, Iowa, July 23-27, to participate in the 21st Quadrennial International Sunday School Convention.

Nationally and internationally known churchmen, laymen, and clergy, as well as statesmen and other leaders, challenged Christian workers to face squarely the dominant issues of our day. Under the theme, "Teach Christ—Live Christ," the absolute imperative of the spiritual and moral leadership in establishing world peace and justice was laid upon Christian teachers.

This task calls for Christian homes and communities, for evangelism and teaching, for dedication and determination, and for a dynamic church.

About one hundred Friends from many parts of the nation gathered each afternoon of the Convention for consideration of Friends' Christian education. They met in the First Friends Church, and were led in thinking by Charles Thomas, James Furbay, Lillian Shephard, and Vesta Stanfield.

Some definite suggestions were made in regard to general principles and strategy for Quaker Christian education in the days ahead. It was felt to be all-important that the teachers catch the thrill of being God-led participants in the great Christian movement. Pupils do need facts about the Bible and also about current issues, but what is needed most is that people should become open channels for God. Glad and willing obedience will make such channels of us.

Evangelism was stressed, not as a separate limb on the tree of Christian nurture, but as the permeating purpose of all Christian education.

A refresher course for Sunday school teachers was suggested. In this plan, assistants teach all classes for a period of five weeks, while the regular teachers are taking a refresher course in method or content in Christian education. This class is usually led by the pastor or trained religious education worker. One incidental benefit of this plan is that it usually increases the supply of available teachers.

One Friend suggested that Friends Meetings *produce* their own pictures and phonograph records of a particular project in developing Christian family life. A real concern along this line was in evidence at the conference.

Charles Thomas offered seven areas of responsibility for the local Christian education or Bible school committee. This committee should: (1) provide adequate physical equipment for the Sunday school; (2) give group support to teachers and officers; (3) study the best theory and practice in religious education; (4) study the program in the local Meeting; (5) educate church members in the needs of Christian education; (6) provide an effective Sunday school organization; and (7) evaluate the program occasionally by use of reports, observations, and tests.

For two afternoons, Lillian White Shepard ably conducted a demonstration class of junior boys and girls, members of the Des Moines Friends Sunday school. The junior superintendent of the school, Esther Michener, was most cooperative in seeing that the children were there and in preparing them for the roles that they were to play as exhibits. Before entering the class room, the observers, likewise, were prepared by Lillian Shepard to be prayerful and as inconspicuous as possible, to the end that a very nearly normal atmosphere prevailed.

Her purpose was to lead the boys and girls to see that the Bible through its writing and translations by many people, is a record of people's experiences of God speaking to them; and that God speaks to people today; may speak even to the children in times of worship.

With their own Bibles before them, the first day was spent largely in recalling what the children already knew about the writing and translation of the Bible in its different versions. On the second day, the boys and girls were asked to tell of the people in the Bible to whom God had spoken. They then showed what good teaching had preceded this experience. There was a division of opinion among them, to begin with, as to whether or not God speaks to people today as he did in Bible times. A short time of silence followed when communion between God and themselves was suggested, and then a vocal prayer was uttered by the teacher.

Plenty of opportunity was given for pupil participation in the discussion, in the writing of some of their findings in a note book, and in the interesting comparison of a verse in three translations —King James, the American Standard Version, and the new Revised Standard Version. Seeing a teacher in action with a class was, without doubt, more enlightening to the thirty or more observers than many words on paper.

The Devotional Life

"A MORE EXCELLENT WAY"

As we continue the study of the Sermon on the Mount, we are faced with a dramatic challenge. What was the purpose of Jesus, and what is his expectation of his followers? To begin with, Jesus dispelled any fear that might arise that he was to destroy the law, and the influence of the prophets. No, his purpose was to fulfil the law; literally to fill it full. Any law that is fulfilled indicates that all the requirements of it are met satisfactorily. There is a difference getween law and the interpretation of it. Jesus frequently differed with the lawyers on what is basic in the "law," but he always carried out its meaning and purpose and taught his disciples to do likewise. There must be some standard by which we may measure ourselves.

Let us assume that Jesus challenged the law-breaker—the one who said the Ten Commandments were out of date. Still, he went a step farther and enveloped those laws into a greater law. The law of Moses was primarily one of self-interest; its objective was to get the approval of God for the one who was observing the law faithfully; it looked at religion as a compact between one soul and God. His new law broadened the relationship, for he told his followers to love God, as formerly, and our neighbors as ourselves. The evidence that we love God is found in our love for our fellow men. That is fulfilling the law and the prophets, for most of the prophets were socially minded as well as God centered.

But Jesus comes to a point of judgment here—"For I say unto you, except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Coming immediately after his declaration of the law, it would seem that He had no use for the Pharisees! Yet they were the most devout, the most revered, the most influential group of his time. Two outstanding Pharisees are known to us by name, Nicodemus and Joseph of Arimathea. Paul, the great exponent of Christianity, proudly boasted that he was "a Pharisee of the Pharisees."

Without the Pharisees, the Jewish nation would have been absorbed by its neighbors and captors; its beloved Jerusalem left a waste of rubble and ruin; its laws a memory. Without the Pharisees, the hope of mankind in a benevolent God would have suffered great loss; the moral order have become a forgotten pleasantry; immortality, a lost dream! to denounce the Pharisees as reprobates and traitors would be to falsifiy the records.

Yet Jesus pointedly challenges us to *exceed* their righteousness. Remember that righteousness is the practical application of religious laws to everyday living. None were so careful to observe the law as the Pharisees, and they condemned Jesus because He seemed to ignore the law and break it continually. What did Jesus mean?

MOTIVATION OF THE PHARISEE

We must get beneath the surface to get the answer. Why did these men obey the law? Why did they require letter-observance of every law? Why did they

DISCOVERY

I found my love where gold-dust grows
In dandelions asleep—
Where roses are earth's dimpled flames—
Where lions of lightning leap . . .

I found my love upon the shore
Of grief and loneliness:
I heard his voice—it led me home
Through the world's wilderness.

I found my love in line and hue
Where men turn earth to art;
I felt his love, and found my love
In my own new-born heart.

MARY WALSH

FOREST SYMPHONY

Hark, to the sounds welling up from the woods—
Plaintive songs of the evening:
Flute-like notes of the lilting wood-thrush
Circling song of the mystic veery,
Pure love calls of the robin's aria,
Nigh violin of the crooning crickets,
Rolling drums of the humming locust,
Melodious wood-winds of the great pine-boughs.
Here, as under the pine tree I listen,
They blend together in one singing whole;
In truth, they seem part of the songs of the world:
One Forest Symphony.
Why, then, may not the flutes and the violins,
The drums and the woodwinds, of the various nations
Blend at last in one triumphant music—
A world symphony?

ELEANOR WOOD WHITMAN

BOUNTY

And Nature spills
Her avalanche of beauty!
Sky and mountain,
Tree and lake,
Give back her loveliness
To eyes awake.
She opens wide, full hands;
Cries out, "Come take!"
Not—"This for you,
The English-speaking one;
No slanting eyes,
Or those with skin less white
May see or share."
Ah, no! There is no word
Of creed or race,
Not anywhere in her sweet realm.
Her feathered choir sings
In tongues all men may hear;
Her color, fragrance, song
To all belong.

ALICE PERKINS

STORM

I heard the guns of thunder sound
Down the long rifle-range of rain;
The spattered lead of lightning found
A tree . . . a house far up the lane . . .
A distant hill, and gashed the sod,
Scarring the target earth—but missed
The bull's-eye where I shrank from God.

FREDERICK J. POHL

cast out any one who failed to follow their interpretation of the law? Luke records, "The Pharisee stood and prayed thus with himself, 'God I thank thee that I am not as other men are . . .' The answer seems clear; they were religious because it was their duty! They were religious because it brings its own personal reward! They were religious because it was respectable! They were religious because it was good business! In fact, their righteousness degenerated into self-righteousness, and Jesus despised self-righteousness, false piety, artificial godliness. Such a righteousness doesn't fool any one, but creates a distaste for religion by those who see the mockery of it.

What is the "exceeding" righteousness? Not that of necessity, nor of duty, nor of self-gain or influence, but one that puts first things first—love of God and consequently love of our fellow men. We must exceed the piety of the Pharisee by our devotion to the Kingdom of God. We must exceed the law-abiding Pharisee by our broadening of the law into a way of life that is just, honest, sincere, and consistent. We must exceed the devotion of the Pharisee by our willingness to sacrifice for the Kingdom without thought of personal gain. We must exceed the righteousness of the Pharisee because of our love for God and Him alone. There is no higher righteousness, nor any excelling righteousness other than the dedication of our lives to the Kingdom of God and the revealing of his love for mankind. This is done, not by a minute observance of the details of a code, but by wholehearted submission to the spirit of God in all our daily relationships.

HAROLD N. TOLLEFSON

Building of ten "rubble" churches in Germany has been validated by the June meeting of the Reconstruction Department of the World Council of Churches and referred to Church World Service for acceptance and for the raising of the necessary funds through its constituent churches in America. The first such rubble church at Pforzheim in the American zone was dedicated May 23 of this year. Built by the Germans themselves, the church, seating four hundred and twenty people, has walls made from the ruins; whereas the lumber, metal and glass was sent from Switzerland.

At least sixty per cent of the fatally injured drivers and forty per cent of the fatally injured pedestrians were under the influence of alcohol in the fifty-one motor fatalities investigated by the St. Louis County Medico-Legal Department.

GENEVA LETTER
I. L. O. OPENS

Algie I. Newlin, now representing the American Friends Service Committee in Geneva, Switzerland, is presiding clerk of the Five Years Meeting of Friends in America. He will return to his post as professor of history in Guilford College, in 1948.

The Thirtieth Annual Conference of the International Labor Organization opened in Geneva, Switzerland, June 19, with an address by Sir Guildhaume Myrddin-Evans, chairman of the governing body of that organization. Geneva, crowded to the point of overflow by international conferences and international offices permanently located here, gave no special notice to this historic event.

It has been eight years since the conference of the I.L.O. was held here. During the war years it was necessary for the Labor Organization to seek a home outside the Continent of Europe. Montreal, Canada, was selected as the center for most of the work of the greatly reduced Labor Office. The 1947 conference has brought together men and women from forty different nations and delegates from the United Nations, the International Monetary Fund, and the World Health Organization.

Four hundred representatives of labor, employers and governments face together the serious tasks of implementing and vitalizing international organization and cooperation in this broad field of interest. They must see that their work moves toward a needed integration in international organization. They must see that this is done in a spirit of understanding, friendship, cooperation, and justice. Coming from a background of the past decade, this course is extremely difficult. Members of the conference are conscious of this but they seem determined to make progress along this difficult road.

In the opening session tribute was paid to the tenacity shown by the International Labor Office during the difficult years of the war period. It alone of the three great international organizations established in the wake of the First World War, has continued its work, unbroken, down to the present time. The great multiplicity of mutual endeavors and ties with other organizations are indicative of a present day persistent determination to rebuild a broken world by international understanding and cooperation. During the past nine months the International Labor Office has sent representatives to forty international conferences, in addition to those held under its own auspices. Mr. Evans said to the conference:

"We are bound therefore to welcome these developing signs of closer comradeship between international organizations, whose only reason for existence is to serve the people of the world and to insure for them the chance to expand spiritually and materially in conditions of peace, prosperity and liberty."

The past decade has been a difficult period for the I.L.O. The number of member states declined and during the war the personnel of the Labor Office reached the low level of ten per cent of its pre-war number. It is evident that the organization is now making progress. The budget for the coming year is more than two-thirds of the way back to pre-war level. Gradually member states are meeting their financial obligations to the Labor Office at the rates set in the 1930's, and the United States has volunteered to raise its contribution by thirty-five per cent of its former dues.

The conference unanimously elected as its chairman, Carl Hambro of Norway, a well-known world statesman and veteran of international conferences. No member of the conference commands greater respect or has a more enviable record in international affairs. Seeing him standing before the conference in the magnificent Assembly Room of the Palais des Nations brought to the writer's mind the scene in 1939 when in exactly the same place Mr. Hambro presided over what proved to be the last real Assembly of the League of Nations. Many American Friends will remember him as one of the able speakers on the program of Institutes of International Relations sponsored by the American Friends Service Committee. In his first brief address to the conference he set the goal for this, the first post-war Labor Conference in Geneva, "May our work proceed . . . in . . . a broad-minded spirit of friendship and good fellowship, embracing all nations and classes, in order that it may be felt that we have truly tried to lift the weight from the shoulders of all men, to give an equal chance to all, and (give) hope to all the world for future time."

In an atmosphere of serious calm and free from showmanship, the conference promised to be another witness to the slow, laborious conquest of world problems by persistent effort of concerned men and women working through conferences. The public must become awakened to the significance of this trend and this opportunity.

ALGIE I. NEWLIN

Our Statue of Liberty, standing majestically above the waters of New York City's Upper Bay, carries at its base a famous quatrain: "Send these, the homeless, tempest-tossed, to me . . ."

FOR FRIENDLY ACTION

THE CONFERENCE LIVES

By Charles F. Thomas

The 1947 Young Friends Conference is now an event. It has occurred and the event is now fused into the life of every Young Friend who attended. It is, therefore, a continuing event. We can no longer isolate it to a point of time and a place; it exists, fashioned in the hearts of people. That is where it should be and the Conference would have failed unless this absorption had actually taken place.

It was my privilege to observe how literally true the above statements are. On Sunday, July 27, young Friends of Oskaloosa, Iowa, who attended the Conference, spoke before the congregation of the College Avenue Meeting. How many similar scenes one could have witnessed across America, in Canada, or elsewhere, I have no way of knowing. My guess is that there were many. The report which I heard stirred me deeply. The purpose of that Conference is being fulfilled as the days go on. "Christian Dedication in Spirit and Work" was in real evidence as three young people gave the heart of their experiences at the Conference to others. They had a message—not just a report.

Has your Meeting and your Quarterly Meeting opened the way for a sharing of the Conference experience? The Conference is not over until those who attended have witnessed of the new life which moved them during the gathering. Use these young people. Open ways and a way unto them; they have caught the spirit of dedication and service.

Build a Local Program

Young people's organizations are always searching for program materials. The Conference produced program material, although not in the stereotyped sense. The material coming from the Conference is of four kinds: *First,* the reports and articles which appeared in the previous issues of The American Friend and articles which will appear in succeeding issues. Keep this material. *Second,* reports and reflections will be coming through the pages of *The Penn Weekly.* Collect that material also. *Third,* phonograph records were made of several of the principal addresses and a few other talks. These records are being made available for rental at one dollar per set. For a description of the sets or for rental of them, write to the Young Friends Office, 101 South 8th Street, Richmond, Indiana. *Fourth,* a moving picture was made during the Conference. The film strip is for a 16 mm. machine. The film will be loaned as is possible to those requesting it.

The question will arise as to how to use these materials. Why not adopt the theme of the Conference for a program of study and action—"Christian Dedication in Spirit and Work"—over a period of time in your youth group. Write to us for a copy of the Conference program. There you will find the seven areas of interest which were used in the Conference. Take these seven areas and work out a program to cover as many weeks or months. If you have collected the articles and addresses as they are printed, they will be the resource material. To enliven your program, get a recording, or the film. For a first-hand touch of the Conference, use young people in your part of the country who attended. The Conference is not over yet.

The challenge which climaxed our great Conference was one of dedication to Christian living in vocation, itinerant ministry, home-making, building Christian colonies, writing, and entering upon civic responsibility. A fellowship of dedicated persons grew out of the Conference; persons who, under God's leading and power in Christ, purpose to make Christian living a first objective in all of life. This fellowship must be kept real by its application in home communities. Take the six possible areas of Christian action listed above and study them. (See article by D. Elton Trueblood in The American Friend for August 7). Who should enter one of the fields? New persons are to be drawn into the fellowship. We are determined to build a Christ pattern of life in persons, homes, and communities. Help us to keep this movement alive and powerful among Young Friends all over this hemisphere.

There are numerous persons who will give any individual, or group of young people counsel and information as to how to make this dedication to Christianity as a way and a purpose for living. D. Elton Trueblood, Earlham College, Richmond, Indiana; Cecil E. Hinshaw, William Penn College, Oskaloosa, Iowa; along with the leaders listed in the Conference folder, are eager to have your questions. If you cannot see them in person, write to them.

We do not want to think that the Conference is all in the past. It lives on to give direction and power to a renewed and vigorous work among young Friends. It will be difficult for those who did not attend to sense how seriously we mean to revive all young people in our Society and to enliven the whole Quaker witness. Yet we know that you, too, share the same desire. Let us not retire from this effort until the objective is realized.

TEXTILES FOR OVERSEAS RELIEF

The A.F.S.C. storeroom has received a gift of 2½ miles of wool cloth—4500 yards—as the initial donation in a campaign by textile manufacturers of Philadelphia and vicinity for "Textiles for Overseas Relief." The cloth is from Everett L. Kent, president of the Kent Manufacturing Company of Clifton Heights, Delaware County.

The committee, called Committee for Industry Donations of Philadelphia and Vicinity, has sent out seven hundred letters to textile establishments in the Philadelphia area, appealing for woolen and worsted goods, sweaters, cotton or wool hose, knit underwear cloth, towels, scarves, sheets, underwear, discontinued samples, needles, tapes and bandages, shoe laces, ribbons, buttons, and diapers. The campaign is in response to an appeal made by Herbert Hoover to a gathering of national textile leaders in New York in April. The Philadelphia group has taken the lead in responding to this appeal. All donated textiles will be distributed by the A.F.S.C.

PICKARDS IN SWITZERLAND

Bertram Pickard, who has been working with the Preparatory Commission for the International Refugee Organization in Geneva during the past six months, on leave from the United Nations headquarters at Lake Success, has recently been given an appointment at the European Office of the United Nations. He will be in charge of liaison with non-governmental organizations in connection with consultation under Article 71 of the United Nations Charter. He expects to enter upon his new duties about Ninth Month, First, after a visit to England. Bertram and Irene Pickard's new address is Chemin Vert, Pinchat, Geneva, Switzerland, where their daughter Erica will live too. Joy and Alison will be sharing a flat in London next year, where they will be continuing their studies of psychology and medicine respectively.

WHY PEOPLE PERSECUTE?

Christian X, the late King of Denmark, was asked by the occupying Nazis to do something about the "Jewish Problem." The King answered, "Sirs, we have no such problem here, because we have never considered ourselves inferior to the Jews."

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

TOWARD UNDERSTANDING THE MODERN MYSTIC

Before the Swallow Dares

By E. Merrill Root

Packard and Company, 1947
109 pp., $2.75

In alien generations there have always been those whose perception centers in the brain probed flamelike into the absolute. More than five hundred years before Christ, in the east, Laotzu opened a "way of life" beyond time and the Buddha Gautama experienced "the great Enlightenment" which was to shape the soul of the Orient. In the Golden Age, Pythagorus and Socrates chose integrity to an infinite conception of moral beauty despite persecution and death so that Plato, coming after, might predicate "What comes to us from God looks back to God from us." Moses, Isaiah, Amos, Zachariah walked the old Testament in communion with Jehovah. In their dream was sown the seed of the Messiah before Christ opened the incarnate flower of the Word. Often the gift shaped itself to poetry and, as culture grew more conscious, to the visual arts as well as in saintly behavior. Before the Renaissance the lives of the saints and the friends of God form atolls of spirit in a dark age. Divinity glows in the Pre-Raphaelite Madonnas. In the seventeenth century through wars and pestilence, it speaks intellectually through the poetry of John Donne and with a special purity of spiritual vision in the ministry of George Fox. A century later, in a very real sense, angels shaped the engravings and prophecy of William Blake. These men we call mystics because their senses responded presciently to a truth—deathless, radiant, and limned with the revelation of the burning bush.

The term "mysticism" has become fuzzy with indiscriminate application to all experience not immediately understandable. By what signposts shall we recognize the true mystic? Are there certain ideas held in common by those who have journeyed this experimental way toward another reality? All do begin with this initial vision: beyond the external sensory perception of this existence lie certain constants, untouched by time, change, and decay. They are variously called beauty, truth, goodness, love, harmony, creative force and God. They are the real world. Plato called them the "ideal" world; Laotzu, "the deathless universe" and "the core of life"; Christ uses "heaven" to designate the place where they are. Jacob Boehme and George Fox see them in terms of "light"; Blake symbolizes them in "Jerusalem."

When this experience of eternity (Christ calls it "being born again") breaks in as an objective fact upon the consciousness of an ordinary human being, certain consequences follow. Immediately the "magic casements" of a heightened sense perception open on "faery seas" until all existence is transmuted with the opalescent purity of the absolute. Rufus Jones writes "the whole interior self becomes an immensely heightened organ of spiritual apprehension in correspondence to the real world to which it (now) belongs." This insight beyond time immediately throws the objective world into myriad new relationships with man's life purpose. A chain reaction of widening sensitivity to all life takes place. Color, form, harmony, motion glow in the mind with a luminous excitement so that "to perceive more and more of heaven" becomes the dynamic of existence; to recreate the finite in the infinite image, destiny, and to identify will with the rechanneling of the joy of this discovery, the true necessity. To the philosopher, poet and artist, function is no longer photographic but revelatory and prophetic.

Let us examine the poetry of E. Merrill Root against the background of this philosophy and these phenomena. In contrast to the mood of the western world, confused by too much knowledge and too little wisdom, undone by its Faustian barter of soul for bodily security, Merrill Root's thinking eschews rationalistic doubt. Neither is there an easy optimism. Acutely aware of the impact of industrialization, of war, of evil, he cleaves more closely to the ideal "Beyond Disillusion." This sureness has come to him experimentally. As George Fox, despairing on Pendle Hill, felt the principle of God arise within him so, too, does the awakening of spirit shimmer through such lines as,

"The one white star that in my youth
Walked on the air
Like Christ upon the water; truth
Awful and fair;
The lonely anguish whence I learned
To laugh at earth;
The love where flesh and spirit
burned—
My death, my birth;"

In current literature where the major poets have lately blundered out of the maze of disillusionment and the Wasteland into a desperate and bewildered flight to the outward pageantry of religion, his sensitive affirmation of "the deathless universe" shows a maturity that roots deeply in the Tao and the New Testament as well as in modern Physics. In his "Evolution" we have imaginatively the thesis of Du Nouy's "Human Destiny."

His imagery discovers a universe of breathless clarity in color and outline where

"tawny lilies grow,
Jaguar-rich and free
Out of the somber loam's
Dark and discrepancy."

Intellectual relationships set off by the physical image pour out an affirmation of a world where external beauty is linked to its spiritual counterpart. Here Gauguin and El Greco paint together the flaming contours of the same scene. Each poem is a palimpsest on which the fact of the present fades into the prophecy of the eternal, and the unseen reality breaks through the objective image so that a living symbol is created before one's eyes. The wonder of the mystic is here, and the humility—

"By what mercy grave and broad
Do we share the life of God?"

and also the anguish for his fellow man who

"walks blinded by his eyes—
Earth, the forgotten star."

In all times the so-called realists have scoffed at man's domination by the unseen because they understood no logical basis for any man's vision extending beyond the external. They argued that it was absurd to premise that one man might see differently than another. The method of Merrill Root is vindicated by the brilliant Swiss physicist, Charles-Eugene Guy who postulated the truth that it is "the scale of observation which creates the phenomenon." Flour and charcoal powdered together appear a gray powder to the naked eyesight of man; to an insect the grains are separate boulders of black and white. It is the angle from which one looks that determines the image. If one keeps in mind that the poet stands on an absolute ground the paradoxes resolve themselves into a celebration of the spiritual.

"Find time's right angle, and you keep
Forever all the things you lose;
Forget the lust of Heaven—and feel
Heaven's dust beneath your shoes."

Humor, indicating the ultimate security of the mystic, finds a place here side by side with the realization of the tragic irony of man's blindness to Heaven. "Eternal Woman," "The Hen," and "Pretty Duckling" suggest Emily Dickinson, although they are in no way derivative. In these three poems the mood of the whimsical, most delicate

and fragile of all moods to fashion, molds itself dramatically in firm lines to a skillful climax. Laughter as well as beauty and anguish here inhabit

"the golden cage
Whose wires are music and the word."

Sensitivity to rhythm and form in these poems is the mark again of the true mystic. The enclosing of truth in new shapes is the creative activity of all great art; those who are aware of the absolute perceive intuitively laws of harmony. Here metric is the subtle punctuation of mood. The melody of the moving leaf plays through the rhythm of the "Vision of Trees" and the closed door of the heroic couplet reverberates in "The Iron Door." Much modern verse reproduces the dissonance of the times in its structural form. To the musician who hears absolute pitch from within, and not from the notes of the piano, there is no hesitation in the tonal counterpoint of his composition. To the mystic the dissonance of the outer world serves only to heighten his necessity to recreate the message of absolute beauty.

The breaking of *Before the Swallow Dares* into the Spring of 1947 is an event of spiritual as well as literary importance. The supreme problem of this age is to create new faith in the constants lest we perish. Religion needs more than it has ever before the experimental life blood of art. The poet who sees relationships intimate with divine grace must be restored to the position of prophecy. The high road to the absolute has always carried the dual traffic of beauty and love. Here are lyrics to place beside the loveliest and most suggestive in modern poetry, or in the English language. "Deeper River," "Therefore the Dream," and "Lost Lane-End into Heaven" mold perfection into their marriage of song and idea, of thought and image. They speak as well a language of revelation. Here also is the foreshadowing of the swallow's flight in the whir of spirit wings in "Reveille," the pulse of the bird's heart in "For My Heart Most." But let the poignant last lyric of "The Rendezvous Beyond Time" cycle speak for its message to our generation.

"When the white light called death is
come at last,
How shall we know each other once
the flesh is past?
Say only this to me and I shall know:
The moon was snow
Across a secret lake (our road of light
Through the world's night).
And I will answer lest you be
mistaken:
And there were white stars in black
waters shaken."

DOROTHY MUMFORD WILLIAMS

IN MEMORIAM

Dr. Sceva B. Laughlin, well-known Friend and professor of economics and sociology at Willamette University, Salem, Oregon, died on August 15, after an extended illness.

Sceva Laughlin was born at New Providence, Iowa. He started his teaching career as Principal of Pleasant Plain Academy in Iowa. This was followed by teaching in public schools and later at the Friends Boys School, Ram Allah, Palestine. He later taught in the Friendswood Academy in Texas. From Culver-Stockton College he went to Park College and finally to his position with Willamette University.

As the author of several books and as a thinker in the field of human relations, he was in the vanguard of many movements for human welfare. He was a scholar-prophet in the Quaker tradition.

He is survived by his widow, Lillian C. Goodall; a daughter, Mary P. Laughlin; and two sons, John S. and William S. Laughlin.

LIGHT ON RE-EDUCATION

Those few Germans who resisted and survived Nazism are in little need of re-education: they only need our support. It is not profitable to waste much time trying to change the minds of those Germans who were adults in 1933. So it is with those born after 1919 that the problem of re-education is mainly concerned.

There are several tendencies in German youth that can be considered favourable. Expert witnesses agree that Nazi education did not leave such a lasting effect as we had feared. There is a widespread hunger after knowledge of other nations, and a desire to find a new philosophy of life. Most young Germans have at last learned to be skeptical of propaganda and authority. There are signs that despite their own personal misfortunes, their national misery is beginning to breed a new sense of civic responsibility and respect for the individual. There is a growing sense of unity amongst the younger generation, in a rejection of the ways of their parents and former leaders: thus there is more scope in dealing with them as an entity, with a sympathetic treatment that cannot be extended to their elders.

The Pepsi-Cola Scholarship Board offers one hundred and nineteen four-year college scholarship awards to high school seniors. October 24 is the closing date for registration. Those interested should write "The Pepsi-Cola Scholarship Board," 532 Emerson Street, Palo Alto, California.

..Correspondence..

FROM OUR READERS

DUAL CONCERNS

Editor, THE AMERICAN FRIENDS

I have two "concerns" on my mind, about which I am writing you: (1) I visited last March the Friends' burying ground about two and a half miles out of Newberry, S. C. In the "Centennial of Whitewater Monthly Meeting of the Religious Society of Friends," Ninth Month 30, 1809, p. 42, Allen Jay states: "The man who bought it (the brick meetinghouse) at Bush River was to put a fence around it (the cemetery) with stone posts, which I have no doubt is there yet." The posts are there, but the fence (wire) is rusted out and down. I ruined a pair of nylons scrambling among the briars and weeds and brush. Only a *few* stones remain while Allen Jay mentions "many"; some of these few are not decipherable. I was told by the secretary of the Chamber of Commerce of Newberry, S. C., that the Methodist Church of Newberry, a few years ago, had the graveyard cleaned up. There are many descendants of these Bush River Friends throughout the Five Years Meeting, myself among them, whose faces would turn red could they see that graveyard. It should be regularly cared for and a marker placed by it. I had intended to see the one at Cane Creek, S. C., (I suppose there is one there); but I was discouraged from making the attempt, as some one said it was too isolated for a woman to visit alone. I also visited Friends' Burying Ground on King Street, Charleston, S. C. It, I am happy to state, is neatly kept.

(2) I have read that Archbishop Murray of St. Paul, chairman of the Press Department of the National Catholic Welfare Committee, officially announced last summer that Roman Catholic laymen are going to pay for the publishing of 100,000,000 copies of Roman Catholic periodicals to be sent each week to *Protestant* families in the U. S. A. For myself, I shall either instruct the P. O. *not* to deliver the periodical to me, or I shall write to the National Catholic Welfare Association to stop mailing it to me. I have nothing against *individual* Catholics; I count many of them my friends; but the totalitarian methods of the hierarchy that dominates Catholics is too much for me. Their efforts to M.A.C. (Make America Catholic) are becoming bold indeed. One has only to look at what Catholicism has done to Europe and South America to dread its outspoken determination to gain preeminence in this, a Protestant country.

What can Friends do about my two "concerns"?

NELLIE TAYLOR RAUB
302 N. Illinois St.,
Monticello, Indiana

WAS IT QUAKER SAP?

Editor, THE AMERICAN FRIEND:

The Country Gentleman for April, 1947, under its occasional heading, "It's A Fact," has this little statement under the picture or cartoon of a Quaker pouring sap from one bucket into another, "Our thriving maple-sugar industry received its initial impetus from the Quakers who for conscientious reasons refused to eat cane sugar on the grounds that it was produced almost universally by slave labor."

The Social Order Committee is interested in all the social applications of their Christian concerns on the part of Friends. We should like to know if the above is a fact, and the ways in which Friends promoted the use of maple sugar and syrup. So we hope some of our sweet Friends of the syrup country will be able to furnish the information.

MILTON H. HADLEY
Route 4, High Point, North Carolina.

GIVEN IN BENEDICTION

Jamestown, Ohio

Editor, THE AMERICAN FRIEND:

When my subscription is out, please discontinue sending me THE AMERICAN FRIEND, as I am getting so blind I cannot see to read it. I am now almost eighty-four years of age. I have taken the paper many years and enjoyed reading it very much. So thank you, and may the paper be published for many more years and be a blessing to others.

DORA S. DODD

RECEIVED IN GRATITUDE

Dora S. Dodd,
Jamestown, Ohio

Dear Friend:

Your letter touches us deeply. We cannot receive it and discontinue your subscription in a casual way. You represent that beloved group of friends who have helped to make THE AMERICAN FRIEND during the past generation. They have written us many times, expressing the same regret and the same well-wishing for THE AMERICAN FRIEND and for the readers of the next generation.

As the outer twilight falls, may the *inner* light illumine your spirit and light your way. We are glad that THE AMERICAN FRIEND has had some part in enriching the resources of thought and memory against the day of failing eyesight.

THE EDITOR

FRANK WOODS

Frank Woods, the Vicar of Huddersfield, England, who will speak on "Earlham in England" during the Centennial observances of Earlham College.

VOCATIONAL EDUCATOR NEEDED IN JAMAICA

The post of principal of Friends Educational Council, Highgate, Jamaica, is about to become vacant. Harry Wellons, who has filled it since the incorporation of the Council, expects to leave soon and we wish to place before Friends the urgent need for someone to carry on his work. In the Clermont schools, boys and girls, mostly drawn from the under-privileged classes, find the joy of living and becoming good citizens, while a program of rural development helps the neighborhood through clubs, clinics, play groups, and work offered in the craft shop. The gardens and dairy of the Clermont schools demonstrate good farming methods.

The essential quality of leadership is often found among businessmen, as well as among teachers, and if a Friend offers himself for the post, who has proved to be a good executive, he would be considered even though he had less previous experience as an educator of boys and girls.

What can induce a Friend of ability and experience to take his place? Only a true "Quaker concern" for the underprivileged of Jamaica, for whom Friends in the past have given so much of their love and strength. This is the challenge offered to a principal. Applications should be sent to the American Friends Board of Missions, Richmond, Indiana.

DOROTHEA SIMMONS
Member of F.E.C.

Walker's Wood
Jamaica, B.W.I.

TEMPERANCE FACTS

From *Friends Bulletin*

In the year 1946 the people of the United States spent a total of $8,700,000,000 for legal alcoholic beverages according to a news report from the Department of Commerce. The Minneapolis Board of Education recently estimated that our total national expenditure for public school operation was about $3,000,000,000 in 1946. Building America? But how?

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According to the June 23rd issue of the *Christian Science Monitor*, the American Association of Railroad Superintendents met and discussed the problem of drinking alcoholic beverages on trains. Their conclusion was that alcohol consumed on trains made trouble for conductors, brakemen, porters and passengers. It's time somebody looked into this problem.

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Well, so Congress adjourned without considering the Capper bill to ban the advertising of alcoholic beverages in interstate commerce! That means that the members of the Senate did not hear from the people, or that they recognized the voice of advertising agencies and the liquor traffic as the voice of the master so far as they are concerned. At the hearing on the bill before the committee in Washington the committee was represented most of the time by one member. The hearing was characteristic of the attitude of our public servants when moral issues are up for discussion.

JAPANESE ONLY?

The new Japanese Constitution, which became effective on May 1, contains a revolutionary provision in Article 9, which says:

"Aspiring sincerely to an international peace based upon justice and order, the Japanese people forever renounces war as a sovereign right of the nation, or the threat or use of force as a means of settling disputes with other nations.

"For the above purposes, land, sea and air forces, as well as other war potential, will never be maintained. The right of belligerency of the state will not be recognized."

This provision, whatever the real intent of its framer, is clearly a challenge to the Great Powers which have so far made little progress toward outlawing the atomic bomb, or otherwise achieving the lasting peace without armament for which they formed the United Nations.

From *Human Events*

QUAKERDOM · AT · LARGE

CHRISTIAN EDUCATION HERE AND THERE AMONG FRIENDS

Continued from the previous issue here are many Christian Education reports covering the past year, along with other news items.

Young Friends of Virginia Quarterly Meeting held a three-day conference at Camp Waters on the James River, with a concern to deepen and enrich their life and service in the local Meetings.

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Frank Davies, superintendent of Kansas Yearly Meeting, will be in a cast for several weeks as a result of injuries received in an automobile accident, according to *Wichita Light*.

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The Vacation Bible School movement is growing in Wilmington Yearly Meeting in the number of schools, interest, and attendance. As one of the results, the Bible School enrollment is increasing.

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Perhaps some Friends' pastors of the area can attend the Pastor's Conference to be held under the auspices of Hartford Seminary, September 15 and 16. Dr. Joseph R. Sizoo will be the lecturer. Write Hartford Seminary for further instructions.

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Christian Home Life has received a major emphasis in several New England Meetings, in an attempt to meet the needs of young parents. The Home Department and Cradle Roll Department united in contacting the members of the families.

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Irene Hoskins, who served formerly in the offices of the Board of Missions of the Five Years Meeting, is studying linguistics at the University of Oklahoma. She will go to the Navajo Reservation this fall, working under the Home Missions Council, United Protestant Agency.

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The cabinet of the Christian Education Committee of Wilmington Yearly Meeting, and the Quarterly Meeting Chairmen, sponsored a conference in each Quarterly Meeting for pastors, superintendents, teachers, and other workers. Vesta and Jesse Stanfield, Robert Cope, and Walter Berry were the speakers and led discussions.

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New Castle, Indiana, Friends conducted a successful *School of Life* program from March 2 through May 4. Courses were given in the Quaker Discipline, on teaching in Church School, and personality development. Children's classes were also conducted. This was a Sunday evening program. Leonard Hall, pastor, could advise others on details of the school.

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The Christian Education Committee of Indiana Yearly Meeting held a valuable Conference for Vacation Church School workers in the latter part of March. Florence Martin of the Dayton Church Federation, Lillian White Shepard, and Yearly Meeting leaders trained twenty-five workers for Vacation Church School work.

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Vesta Newlin, young Friend of Iowa Yearly Meeting, is joining the staff of the Friends Central Offices at Richmond. She is a graduate of William Penn College. She will serve as an assistant to James Furbay in the book store. Her parents live at Grimes, Iowa, where Jay Newlin directs the Pioneer Seed Corn Company.

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Mildred Hinshaw Rains, New Providence, Iowa, was honored for her contribution to Christian education at the twenty-first International Sunday School Convention held July 23-27, at Des Moines, according to James L. Kraft, Chicago, chairman of the Committee of One Hundred assisting the International Council of Religious Education in preparation for the Convention.

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Letters have been sent to all superintendents in Wilmington Yearly Meeting concerning Christian Education Week, Christian Family Week, and Vacation Bible Schools. Four collections of books are being circulated in the various Meetings and are being read with interest and profit. The committee supplies the two libraries of Wilmington with the *International Journal of Religious Education*.

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The Second Summer Conference for Church School Teachers and Leaders was conducted at Quaker Haven Camp in Northern Indiana, August 10 through 13. This camp, sponsored by the Indiana Yearly Meeting, emphasized work with nursery and beginner children, intermediates, and general Bible school administration, under the leadership of Nellie Markle, William Hale, Lillian Shepard, Norval Webb, Furnas Trueblood, Charles and Lucile Thomas, and Robert M. Jones.

Isaac Harris, formerly of North Carolina Yearly Meeting and in recent years minister of Amboy, Indiana, Friends Meeting, has accepted the call to serve as executive secretary for North Carolina Yearly Meeting. Fredric Carter, former secretary, will serve for the coming year as minister of the Spring Garden Meeting in North Carolina. Logan Smith, secretary for Indiana Yearly Meeting, has resigned to become minister of the Amboy Meeting.

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The Board has organized for the coming year with the following officers and chairmen of divisions of work within California Yearly Meeting: President, C. Fred Schroeder; Vice-President, Frank A. Carpenter; Secretary-Treasurer, Grace Brown; Children's Division, Paul P. Younger; Youth Division, Edith Halling; Adult Division, Roy L. Van Deman; Leadership Education, Alice Wagner; Christian Home Life, Mary F. Kershner; Visual Aids, Sheldon Newkirk; Librarian, Vivienne Weiler.

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At New England Yearly Meeting sessions, the Board on Christian Education cooperated with the Massachusetts Council of Churches in providing a Christian education program. Daniel W. Stoffeld, director of Weekday Religious Education of the Council, spoke on this work in the public schools of Massachusetts. For the Bible school hour at Yearly Meeting, a workshop, with three age groups meeting under the direction of expert leaders, demonstrated model lessons with teachers and leaders as observers. This was followed by a forum discussion of teaching work.

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A very fine session of the Junior Yearly Meeting, under the care of the Christian Education Committee, was held at Oakwood School in New York Yearly Meeting this year. Helen Perry Dawson and Margaret Garone provided very capable leadership for the juniors. About thirty juniors were present. Speakers from Holland, Hungary, and Norway gave interesting talks. The theme for discussion was, "We are Building." Flags of the United Nations were made. The clerks for this year were Charles Lane and Barbara Harcourt.

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The Board of Christian Education of California Yearly Meeting is sponsoring four camps this year. Directors of the two Junior Camps are Paul Younger and Sheldon Newkirk. Directors for the

two Junior-Hi Camps are Kenneth Pickering and Everett Craven. A camp day is divided into periods for Bible study, quest periods for personal problems, recreation, hikes, camp fire. On one evening a beautiful service was arranged by Lena Neiman, during which each junior lighted a candle and placed it on a small boat. As the boats were set sailing on the lake, a junior gave his testimony. It was a thrilling sight to see about fifty small boats with their candles aglow drifting on the lake.

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Barbara Oren and June Stuckey of Wilmington, Ohio, and Jacqueline Williams of High Point, North Carolina, served as a Student Summer Service team working in the Kickapoo Friends Mission among the Indians near McLoud, Oklahoma. The girls volunteered a month of their summer to assist in conducting Daily Vacation Bible Schools and in sponsoring summer youth activities in the Mission. For this work they obtained inspiration and training in a coaching conference held at Quaker Hill. The Student Summer Service project is sponsored by the Board on Christian Education and the American Friends Board of Missions of the Five Years Meeting. The team at McLoud worked under the direction of William and Miriam Byerly.

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During the months of June and July, Vacation Bible Schools were held at Bethel, Somerton and Corinth Meetings, each for the period of one week, with a total enrollment of one hundred and fourteen children and twenty-five teachers. At Bethel and Somerton the theme, "Grow up in Every Way into Christ," was developed into a helpful and interesting program for the various age groups, and at Corinth the theme, "Discovering God," was used. Harry Wellons, of Jamaica, visited and spoke to one of the sessions at Bethel; and Edmund Bloom, as the resident worker at Corinth, was present at all three schools to show slides. Good will chests for relief work in Europe provided more than twenty-five dollars in two of the schools.

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The Board of Christian Education of New York Yearly Meeting held its regular meeting in December, at the 20th Street meetinghouse of New York, to plan for its spring activities. A special meeting was held at the Poughkeepsie meetinghouse in March for the purpose of planning for the Christian Education activities for the Yearly Meeting sessions. Due to the lack of facilities, it was decided that no joint Junior Yearly Meeting session could be held this year. Plans were made at this time for the panel discussion on the "Direction of Christian Education in the Total Program of Friends." It was very successfully presented at Yearly Meeting sessions. Elmer Howard Brown, chairman of the committee, introduced the subject and presented the following members of the panel: William J. Reagan, William Eves III, Ruth Hudson, Mary Esther McWhirter, and Thelma Maurer.

NEWS OF OUR MEETINGS

Members of the newly organized men's club of Muscatine City Monthly Meeting, Iowa, have painted the auditorium and refinished the floors of the meetinghouse. On August 10, the church hour on the KWPC broadcasting station was given over to Muscatine Friends from 9:00 to 9:30, when the pastor, Guy Hunting, gave the sermon from the 121st Psalm, and the choir rendered four hymns. A church bulletin has been issued by the pastor throughout the year. Seven members attended the International Sunday School Convention at Des Moines in July, and one young lady attended the Young Friends Conference in Richmond.

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On July 13, Bronson Clark, representative of the American Friends Service Committee, was with New Providence, Iowa, Friends and gave a review of conditions in Europe. A movie from the Service Committee, *Adventures in Friendship,* picturing conditions in Finland, was shown on July 27. New Providence Friends were sufficiently near to Des Moines where the 21st International Sunday School Convention was held, to send twenty-seven persons to attend the various sessions. John H. Hadley, who is at the home of his son, J. Paul Hadley, is making a satisfactory recovery from his recent illness.

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The September meetings of the American Friends Service Committee, Friends World Committee, and Friends Committee on National Legislation will be held September 24-27 in Philadelphia at 15th and Race Streets meetinghouse. At the AFSC meetings there will be reports of summer activities, work camps, seminars in Mexico, foreign student seminars in this country, American students in voluntary service in Europe, etc. Work in race relations, peace education, and in other activities in this country will be presented. The meetings are open to anyone who wishes to attend, Friends and non-Friends. If over-night hospitality is desired, write to Eleanor Etabler Clarke, 20 South 12th Street, Philadelphia 7, by September 23.

A heart-warming spirit of cooperation was shown recently in the New Burlington, Ohio, community when four churches joined together to conduct one of the most successful Daily Vacation Bible Schools ever held there. Those cooperating were the Methodist, Nazarene, and Caesar's Creek and New Burlington Friends. Each church was represented in the leadership and shared equally in the expense. Marion D. Shields, pastor of the host church, presented certificates to the thirty-five boys and girls who attended every day. The total enrollment was eighty-five, and the average attendance sixty-two. The school, which began on July 14, held closing exercises the evening of the 25th.

* * * *

Winneshiek Quarterly Meeting was held at Hesper, Iowa, July 25 to 27. Pastors were present from the other Monthly Meetings of the Quarter, as well as John Baxter from Sturgeon Bay, Wisconsin, and Willis and Nora Craven, pastors from Valton, Wisconsin, and many other Friends. Charles Beals, Yearly Meeting superintendent, spoke inspiringly on Sunday morning on "Peace." On Saturday morning his message was "Love thyself and thy neighbor as thyself." The state president of the missionary society was present and spoke on Sunday afternoon on the subject of the wise and foolish virgins. Nora Craven spoke Sunday evening. Winifred Rawlins from Friends Meeting in London, England, was present and spoke of conditions there. John Baxter was in charge of the young people's meeting Saturday evening. Thomas Brown, pastor at Hesper, spoke helpfully.

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The third annual camp for young people of the Watseka, Illinois, Friends Sunday School was enjoyed by fourteen young persons; and five sponsors and three cooks participated. The young people, accompanied by Hayes Crawford, hiked the two miles to the camp on July 14. The program included morning devotions, a class in Friends' principles, an object lesson, a Bible class, and a story time. Recreation with varied sports and practical work were also enjoyed. The climax came in the evening when the camp fire services were held. Keith and June Sarver, pastors, and Lloyd and Clara Canaday taught the classes, while Lloyd Roth, Pauline Redman, and Albert L. Copeland, pastor at Camby, Indiana, led the camp fire services, which were times of consecration. It was felt that this was the best camp held so far.

* * * *

Carl D. Byrd, pastor of the Friends Meeting in Newberg, Oregon, and former pastor at Marshalltown, Iowa,

spoke challengingly at both the morning and evening services of Marshalltown Friends on Sunday, July 20. A covered-dish dinner and get-together was held in his honor in the church dining room, when a time of fine fellowship was enjoyed. Carl Byrd was in Iowa to attend the International Sunday School Convention in Des Moines and to visit relatives. Orval H. Cox, pastor, and his wife attended the Convention, as well as some members of the Meeting. A truck load of furniture, clothing, etc., was contributed by members of the Meeting and taken to the flood-stricken town of Eddyville. Guy W. Howard, walking preacher of the Ozarks, was with Marshalltown Friends one evening, to tell of his work among the mountain people. Other churches joined with them in this service.

* * * *

The young people of Winneshiek and Minneapolis Quarterly Meetings held their conference at Hesper, Iowa, June 5-8. About forty-five young persons were present. John Baxter of Sawyer organized the Young Friends Conference. Additional leaders were Thelma Baxter, Naomi Olsen of Sawyer, Nora Craven of Valton, Wisconsin, Herschel Kindel and wife of Minneapolis, Paul Baiotto of Union, Iowa, and Thomas Brown of Hesper Meeting. Religious teaching was given the children and young people in the forenoons and recreation was enjoyed in the afternoon. One outing was a trip by chartered bus to Niagara cave and the renowned clocks at Spillville, Iowa, the group returning for supper in the church basement. The evening meetings were given over to worship, while a dedication service was held on Sunday evening. It proved to be a profitable and inspirational time for all.

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Bangor Quarterly Meeting was held in the LeGrand, Iowa, church on August 9. Ministry and Oversight convened with Lewis Savage, pastor of LeGrand, in charge of devotions. Good reports were given from the Meetings in the quarter. Wayne C. Clark, of Wichita, was present and led in singing. Wade Dillavou, pastor at Liberty, read from the 11th chapter of Isaiah, bringing out that God should be praised in spite of discouragements. Gerald Dillon, pastor of Rubio and Hopewell, Iowa, churches, spoke at the eleven o'clock hour on "The Church of God and the World." Following the noon meal, served by the women of the church, the Woman's Missionary Union held a meeting, while the Men's Extension Movement met at the same time. The business session convened later, with John Rylander and Edna Norman as clerks. On Sunday afternoon, Professor C. A. Jacobes, of the University of Wisconsin, spoke to the young people. Orval H. Cox, of Marshalltown, presided over the sessions.

* * * *

Winchester Quarterly Meeting was held at Winchester, Indiana, on August 16. The young people's meeting and the meeting of Ministry and Oversight were held at nine o'clock. Norman Young spoke to the young people and John Walters gave a summary of his work as evangelistic superintendent to the meeting of Ministry and Oversight. He said that the Sunday School offers the first and greatest territory for evangelization; visitation by the pastor and others is effective; preaching the word is another great factor in evangelization; revival meetings provide a way to win men to Christ; Daily Vacation Bible Schools, and Bible teaching in week day public schools are a means that should be used. Logan Smith also spoke helpfully. Regret was expressed at losing John Walters and Logan Smith from the Quarterly Meeting. Kate McReynolds from Friendsville, Tennessee, was an acceptable visitor. John Walters was in charge of devotions for the meeting at large, when Norman Young spoke on "Stewardship." This was followed by a business meeting.

CONTRIBUTORS

LINDLEY H. CLARK — Of the Department of Public Relations, Earlham College, Earlham, Indiana.

WILMER A. COOPER — Acting Secretary, Board on Peace, Five Years Meeting, 101 South 8th Street, Richmond, Indiana.

WILLIAM EDGERTON—Professor, Guilford College, Guilford College, North Carolina.

IVAN M. GOULD—General Secretary, Pennsylvania Council of Christian Education, 1505 Race Street, Philadelphia 2, Pennsylvania.

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HAROLD N. TOLLEFSON — Executive Secretary, Baltimore Yearly Meeting, 3107 North Charles Street, Baltimore 18, Maryland.

MARY WALSH — R. R. 1, Arlington Boulevard, St. Clair Beach, Tecumseh, Ontario, Canada.

ELEANOR WOOD WHITMAN—23 Everett Street, Cambridge 38, Massachusetts.

DOROTHY MUMFORD WILLIAMS—Member New York Yearly Meeting, Glens Falls, New York.

HOSPITALITY FOR INDIANA YEARLY MEETING

Friends desiring hospitality during the sessions of Indiana Yearly Meeting should write or phone Emma Campbell, 1608 Main Street, phone 1696; or Lora Boyd, 129 South 14th Street, phone 39274.

BIRTHS

BOWER—To Bernell and Minnie Ellen Bower, a son, Ronald Wesley, on May 13, at Muscatine, Iowa.

HARRIS—To Howard and Rosemary Harris a son, Stephen Charles, on June 16, at Wilmington, Ohio.

MARRIAGES

DANIELSON-JURGESON — Bonnie Jurgeson, daughter of Harry and Mabel Pickard Jurgeson, to James R. Danielson, on August 6, in the First Friends church in Marshalltown, Iowa, with Orval H. Cox officiating.

GILMORE-STELLRECHT—Elizabeth Ann Stellrecht, daughter of Jacob and Reva Stellrecht, members of Muscatine Meeting, to Charles William Gilmore of Springfield, Massachusetts, on June 14, at Detroit, Michigan, in the Presbyterian church.

HARDING-REYNOLDS — Bernice Reynolds, daughter of Rose Morefield of Alva, Oklahoma, to J. C. Harding of Alva, on August 17, at Alva.

PACKER-BURT—Mina J. Burt, daughter of Bert and Jennie Griggs of State Center, Iowa, to John Packer, son of Stella Packer of Marshalltown, Iowa, on August 15, in the Friends Meeting at Marshalltown, with Orval H. Cox officiating. Both are members of Marshalltown Friends Meeting.

DEATHS

BEESON—Eleanor Beeson on June 23, at Wichita, Kansas, aged eighty-four years. She was a native of Indiana, a birthright Friend, the daughter of Jesse and Betsy Kemp. She was united in marriage with William Beeson in 1887, and to this union were born a daughter, Hazel Frances, and a son, Ellwood Walter. She was, for many years, an elder of University Friends Meeting, where her spirit was a source of inspiration.

BINFORD — Nathan C. Binford, on August 9, aged eighty-eight years. He was the son of Robert and Martha Hill Binford, pioneers of Blue River Township. He was united in marriage with Lucy H. Hill, who preceded him in death. A birthright Friend, he was a charter member of Greenfield, Indiana, Meeting, and active as long as health permitted. He attended Earlham College. Surviving are the son, Donald H. Binford; two granddaughters, Sarah Susan and Martha Ann Binford; and one grandson, Joseph Kirk Binford of Fairbanks, Alaska. Services were conducted by Herschel Reed, and burial was in Walnut Ridge Cemetery.

CRUMLY—William Allen Crumly, on August 7, at Pleasant Plain, Iowa, as the result of an accident. He was born in Pleasant Plain, in 1860, the son of Isaac and Rachel Beals Crumly, and was an active member of the Friends

Meeting while health permitted. Surviving are a sister, Flora, of Lincoln, Nebraska, and a brother, Harvey D., of Whittier.

HILL—Charles M. Hill on August 4, at the home of his daughter, Blanche Scott, near Greenfield, Indiana, at the age of eighty-five years. He was a native of Hancock County, and was a member of the Society of Friends for sixty years. He and his wife, Laura, had just celebrated their sixtieth wedding anniversary a short time before her death last year. Besides the daughter, he leaves two granddaughters, three great grandchildren, and two sisters. Services were conducted by Homer G. Biddlecum of Richmond.

HULL—Joseph Hull on August 17, at the home of his granddaughter, Josephine Clatworthy in Glens Falls, New York, aged ninety-two years. He was the son of Nelson and Hannah R. Dillingham Hull, a lifelong resident of Queensbury and Glens Falls, and was a lifelong, faithful member of the Society of Friends. Surviving are a son, Orange N. Hull; two granddaughters, Shirley Scoville and Josephine Clatworthy; and two great granddaughters, Susanne and Barbara Clatworthy, all of Glens Falls. Cecil E. Pearson was in charge of services and interment was made in Friends Cemetery, Ride Road.

SWIFT—Gertrude Birdsall Swift on August 11, at Millbrook, New York, aged seventy-six years. She was the daughter of Abram and Elizabeth Haight Birdsall, and had been a faithful member of Nine Partners Monthly Meeting since 1893, serving as an elder for many years. She was united in marriage with Albert A. Swift, who preceded her in death. Services were held in the Lyall Memorial Federated Church of Millbrook with Chalmers Holbrook in charge.

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LOCAL MEETING DIRECTORY

ANDERSON, INDIANA
First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before the third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor. 901 W. 9th Street. Phone 2-8763.

ANN ARBOR, MICHIGAN
Meeting for worship: during summer, each First-day, 10:30 a.m. at the Unitarian Church, 1917 Washtenaw Ave.; beginning in September, each First-day, 4 p.m. at the Presbyterian Church, 1432 Washtenaw Ave. Visitors and Friends new to community welcome. For information, telephone William J. Schlatter, Clerk, at 2-7966.

BERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock Evening service, 8:30. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK
Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS
Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 11:00 a.m.; Monthly Meeting (following 6:30 p.m. supper) every first Friday. Phone Plaza 9670 or George Watson, Butterfield, 2592.

CINCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45. Meeting for Worship 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School 9:45 a.m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone GI. 5686.

DES MOINES, IOWA
First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone: 6-5735.

DETROIT, MICHIGAN
First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr., Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

GREENSBORO, NORTH CAROLINA
Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship; Howard W. Cope, Minister.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:00 to 11:00.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, minister. RI-8406.

LYNN, MASSACHUSETTS
Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA
Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone Pl. 2960.

NEWBERG, OREGON
Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 4th through September, each sunday at 11:00 a. m.

PASADENA, CALIFORNIA
First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p. m. Robert B. Shattuck, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

ROSEVILLE, CALIFORNIA
Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00 Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON
University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

SHREWSBURY, NEW JERSEY
Friends meetinghouse, Broad Street and Sycamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

WASHINGTON, DISTRICT OF COLUMBIA
Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave.,N. W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; O. Herschel Folger, Minister. Phone 43-467.

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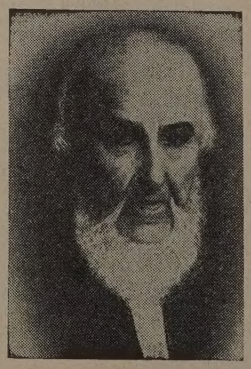

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